

stream to the same performance night after night without growing weary? Is it not because men have eyes and want to see?

Why is it that the spectacular is entering so largely into present day religious activities throughout Christendom in the form of mammoth conventions and processional demonstrations? Is it not because men have eyes and want to see?

Why is it things have come to such a pass, that in good old Presbyterian Scotland a Presbyterian minister will announce a sermon on the latest novel, and a growing number of ministers in Great Britain and America institute a series of lime-light exhibitions in place of their Sabbath evening service? Is it not because men have eyes and want to see?

There is no blinking it. No matter how often nor how loudly the great thinkers of our day may deprecate the pictorial method and strive to keep their books, their speeches and their sermons free from all illustrative language, the fact remains that this method at the present moment is swaying the world by its very attractiveness. And that there is a legitimate place for it in religious teaching, without going to the extremes that have been hinted at, is obvious to any one familiar with the Scriptures.

The pictorial form of instruction has always had a strange fascination in the Orient: and it is therefore not surprising that it should have been

so extensively employed under the old dispensation of types and figures. Not only was the whole Mosaic ritual, during what may be called the Kindergarten period of religious history, an obtrusive object lesson in the realm of law and grace: not only were individual careers and national events pressed into service as pictures of spiritual struggles and spiritual principles: but the prophets, emerging from the Kindergarten period, continually gave forth their inspired messages in language thrilling with picturesque suggestiveness to the eye. What immense crowds Ezekiel used to draw by his dramatic presentation of the truth. What vividness in Jeremiah's acted parables of "the broken bottle" and the "bands and bars." How glowing the objective visions that filled the ravished eyes of the Evangelical Isaiah.

Yes. The parabolic method had been in vogue before ever Christ opened his lips. It had had a distinct place in the religious teaching of the past: and Jesus was far from considering its mere worldly attractiveness a good and valid reason for avoiding it. On the contrary, he knew the insufficiency, the incompleteness of the very use that had been made of it by those who came before him; and He, the Teacher of teachers, pursued it to a degree so particularly his own that now it can scarcely be said of his parables that they belong to a species,—they constitute a distinct species by themselves. Though an appeal to the